ROSS ROADS

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I St. Peter 5:2.

Cross Roads

A MAGAZINE OF

Town and Country Life

The Official Organ of the Rural Workers Fellowship
Editor: Charles Granville Hamilton, Ph.D., D.D.
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MAY 1961

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NORTH BY NORTHWEST

REN. WALTER W. MCNEIL, JR.

AS OUR SMALL CRAFT left the harbor at Neah Bay on a July day last summer, I noted that the compass reading was North by North West. As we approached fog-shrouded Tatoosh Island which guards the Straits of Juan de Fuca between Canada and the United States, I reflected that we were about to set foot on land that was the most northwesterly in the continental United States. (One must be careful about extreme claims now that we have States 49 and 50.)

Archdeacon Walter W. McNeil, Jr., baptizes Brian Reives Pickering on Tatoosh Island.

Two months before, word had come to the Archdeacon's office in the Diocese of Olympia, Seattle, that there were three infants to be baptized on Tatoosh Island. This word had come from a church family, Mr. and Mrs. Elwyn C. Pye, members of our Church-by-Mail. Mr. Pye is the head of the United States Weather Station on Tatoosh Island. A date for a visit was set.

Fair warning was given as to some of the hazards of the trip, such as the necessity for being "hoisted" up in a basket from the boat a hundred feet to the top of the Island; and the threat that if a storm came up visitors might be detained on the Island anywhere from a few hours to two weeks! These hazards, however, only added to the adventure, and so here we were, on a course N N W approaching Tatoosh Island, a nineteen-acre rock in the North Pacific Ocean.

My eleven-year-old son, Bruce, had begged to make the trip, and the Pye's had readily assented. That July morning the fog belt began right at Tatoosh. The fog horn sounded and the 103-year-old light was in operation even though it was about 10 a.m. When the basket was lowered from the Island up, I looked at my son's face. His eyes were dancing. I thought of my stomach and the thought brought the sensation of dancing — but not to the eyes!

Life jackets were provided. When the sea settled a bit, into the basket we climbed (or fell) and up we went. At the top we were received on a platform by the entire Island population (save one—on duty as a radio-

man). Twenty-five people make their homes there, about equally divide between Weather Bureau and Coast Guard.

Now the basket was removed from the hook. The hook was lowered an soon the sixteen-foot boat (rigged from stem to stern) came up from th sea, guided by Mr. Pye and his assistant. All was secure, so we made ou way to the home of Mr. and Mrs. Pye. A half-hour session had been a ranged with the three couples whose children were to be baptized. The were earnest and serious young people. Proxies had to be arranged for th God Parents. Soon the Service began with all 24 people participating.

How our hearts rejoiced as we heard the words, ". . . We receive th child into the congregation of Christ's flock and do sign him with the sig of the Cross . . ." How thankful were our hearts to realize that even he on a rock-bound island — the most northwestern land of the continent U. S. A. — eight miles out from the nearest settlement — that God's fami was present and that these little ones were being added to this famil Thanks be to God!

Later when we visited the lighthouse—in continual use since 1857—w learned that this was the first church service ever to have been held on th island, and indeed, there was no record that ever a parson had been on th island. In fact, the visitors' register at the lighthouse showed that in eigh years less than 500 people had registered there.

After a delicious meal with the whole family, we toured the Island, visite the homes, witnessed the release of a weather balloon, the delicate instr ments of which send down information to the Station from as far up 100,000 feet when the helium balloon blows up and the instruments par chute down. About a quarter of the instruments are found and reused.

About 4:00 p.m. found us again in the basket about to descend. I thoug of St. Paul being lowered in a basket from Damascus' walls. I wondered he felt as squeamish as I did. I thought of his "day and a night in the se and I committed myself and all of us to God's mercy and protection.

On the way back to Neah Bay in the boat, my son said to me: "Gee, Da my prayers weren't answered." I said, "What do you mean, Bruce?" H replied, "I was praying all day for a storm!"

The family of the Church is a great family. It includes souls in citi villages, suburbs, town and country and open country areas—even remo islands off far-flung coasts of all nations—even "they that go down to t sea in ships and do their business in great waters." These people on Tatoo Island do not have a church building, they do not "go to church each Su day," but they are part of the family. Each week when the mail boat rives, materials from the Church-by-Mail of the Diocese of Olympia rea their homes. They are part of the family. Thanks be to God!

While clergy of the Diocese of Olympia cannot visit Tatoosh each we the last words I heard as the basket left the platform on the way down w "Archdeacon, we will see you next summer." By God's grace they shall

Part of the Whole Mission

Rev. Wesley Frensdorff

WE MAY GRATEFULLY note the progress that the Episcopal Church has made during the last 20 years with regard to its work and ministry n Town and Country areas. This advance is quite evident on many levels nd it goes without saying we must continue to advance on this front of ne Church's mission. But this progress will be slowed if we try to advance n false theories or self-deception. Such false theories and self-deception re still quite often apparent in the statements made in written material or n addresses at conferences. It is my observation that there are at least three ch ideas that constantly need re-examination.

The first is a relatively minor one. In many statements about Town and ountry the implication seems to be that "Town and Country" means rural rm areas or farm-centered communities. And often even the farm refer- nces seem to deal with a mid-west or eastern kind of farming. Very little otice seems to be taken of the ranching areas of the West, and of the many own and Country communities or regions that are centered around fish- g, mining and lumbering. It is true that often there is a reference to a ariety of rural life, but such is often peripheral rather than central. Brief- , we need to destroy that image which identifies the concept of "Town nd Country" with a kind of "let's get close to the soil" movement. There so much more to it than that. But old images die slowly. Let's help kill is one.

Next we go a little deeper. When I first came into contact with the Town nd Country movement, I was given the impression that life in the country better, healthier, and more moral than life in the city. Country people ere supposed to be closer to God because they were closer to nature. And is people who live in Town and Country areas really believed about them- lves.

If it ever was true, it is not true now. Country life—and I do not mean e on the farm but rather life in the open country or in the smaller towns the land, no matter what their economic orientation,—is not necessarily tter, healthier, or more moral than life in the city. In a recent study, *eeping Abreast of Change,* issued by the Committee on Rural, Economic d Social Trends of the Division of Town and Country of the National ouncil of Churches, we find this statement: "We are being forced to re- amine the commonly held assumption that farming is uniquely a Christian cation . . . the rapid social changes of our times seriously challenge this sic assumption. Thoughtful students of rural life have come to see that e sense of Christian vocation is not an instinctive or inevitable accompani- nt of the farmers occupation and never was. The farmer is no more evitably Christian or indeed 'religious' in any sense than the non-farmer. story reveals plenty of paganism, naturalism, materialism, secularism, and actical atheism among farmers along side glorious examples of their op- sites." This is just as true of the miner, fisherman, lumberjack, or anyone e who happens to live in the less populated areas of our land.

There are still many advantages to living in the country or the smaller

community, but these are becoming fewer. But the same is true for the di advantages. Even the smallest and more remote communities of our lan are becoming citified. Improvements in transportation and communicatio have accomplished that. As a result, country and city people are growin more and more alike, and we can expect that the differences will contin to disappear.

We have to accept the fact that we are becoming an increasingly urba society and shall continue to do so no matter how much the rural ideali sings the praises of country life. Our mechanized world makes this inevit ble. The last ten years have seen a sizeable decrease in the percentage the population living in the country or smaller communities of the lan This trend is predicted to continue. If these values for which rural life h so often been given the credit could not be found in other situations, would certainly be a most discouraging picture.

But this is not the case, and probably primarily so because those valu were not really inherent in rural life. Again quoting from the pamphl *Keeping Abreast of Change,* mentioned above (and which we heartily re ommend for study), "In the face of change some people tend to cling the old, familiar, and the traditional. They develop an attitude whi amounts almost to religious convictions to the effect that 'old ways are bes On the other hand there are those who rush to embrace every new thi merely for the sake of its newness, rarely asking that it produce any crede tials as to its value." Therefore it is most important that we be realis and not base the Church's mission in Town and Country on false premis false hopes and false glorification.

This brings us to a third area. There are those dedicated to the To and Country ministry who sometimes give the impression that service this area is more noble than service elsewhere. This cannot be true eith with regard to any man's individual ministry nor with regard to the Churc ministry in Town and Country as a whole. The Church's mission is to the worshipping, witnessing and serving community of those who have be incorporated into the life of our Lord and Savior Jesus Christ. This missi is the same everywhere and it is just as urgent everywhere. However, as t is translated into strategy — which takes into account limitations — t Church must make priority decisions. Time, money and manpower limited. This is where the decisions become tough and at different mome in history they will differ. An equal case of course can be made for inner city, the suburb, the rural fringe, the small town, the open country well as for college work, social work, overseas missions, etc. In the fulfilli of our mission it is always a matter of "both/and" rather than "either/o In the economy of the Holy Spirit, at least historically, it seems to be t that the Church has been healthiest when it has sought to carry forward mission on all fronts. There may be times when strategic choices have to made but that is because some part of the battlefront is at times weaker has more pressure on it and not because one sector of the front is better more important than the other. Therefore, the Church must be concer with the exercise of her mission in Town and Country, not because i more worthwhile nor because it is better, but because it is part of the wh world into which our Lord has sent us. We cannot justify the Chur

mission in Town and Country on the basis that the city has really been lost to the enemy already. And, believe it or not, this is sometimes the plea that is made — though with a bit more subtlety.

All of this applies even more to our individual vocation. How we like to fool ourselves here! Because it comes close to home, our self-deception is here more destructive and also less visible. How tempting it is to pat ourselves on the back as we claim we are "really" doing the Lord's work while the fellows in the cities and suburbs are drinking tea or cocktails or at least having it easier. Perhaps we don't say this, but we often imply it. And this is so inconsistent with the previous notion that life in the country is better, healthier, easier and so forth. Both, of course, are false. Each of us expresses his vocation differently. We cannot make "value" comparisons.

Let us again be realistic. I'm in the Town and Country ministry because I like it and I believe that anyone who has stayed in it for any length of time at all is in it because he likes it and wants to be there whatever the reasons. We cannot claim to be even minor martyrs; we stay because we want to stay. We may not like everything about it and there may be disadvantages whether they be salary, housing, culture, or distances. But there are also advantages, and it is these which we choose.

What I am trying to say so inadequately is really that we do not "make sacrifices," in the negative sense. And that of course is a misuse of the word sacrifice in the first place. A sacrifice is something that is offered and thereby becomes holy. However, we constantly have to make choices and it is a fact of choice that we can't have and eat the proverbial cake. Those of us who serve in Town and Country areas are there because we want to be there ultimately, or because we have certain talents which are best expressed in that ministry. If this is not true, we had better get out, because a martyr complex is no basis for a fruitful ministry. And, let us remember, we are not doing any more deserving work or less deserving work than our colleagues elsewhere. Our work is not harder nor easier, not more rewarding nor less rewarding, not more challenging nor less challenging than that in the city, suburb, or anywhere else. Surely it is different in certain ways and some of us have skills and preferences in one thing and others in another, but the ministry is the same. Bishop Foote in a recent article appearing in the GTS bulletin writes "The ministry is essentially the same anywhere and the loving, desciplined priest does much the same thing whether he lives under rural, urban, or suburban conditions, provided he has the wisdom to try to understand his community and becomes involved in the life of the community."

There is no question that the Church must be aware of the needs of Town and Country areas and that perhaps it is our place to see to it that this area of the Church's concern does not get swallowed up by other pressures. But we do not serve this purpose by a false idealism or by old and retired theories. By and large, the Church will not be fooled and our concerns will not be heard. Only as we see and present the mission of the Church in Town and Country as part of the whole mission of the Church and only as we see our ministry in this area of the Church's life realistically will the Church respond and will men be attracted to this work on a solid basis and for the right reasons.

Slums in Full Dress

Rev. C. R. Elliott

WHEN people think of a slum they immediately turn their mind to a imaginary hovel in an imaginary city where the people live like animal and are completely different from ourselves. They probably think that be cause of new housing and general enlightment slums are fast becoming thing of the past. Would God this utterly false presumption were true !

Of course a lot depends upon what one defines a slum to be. It has some thing to do with the kind of house a family lives in, the kind of neighbor hood, the level of education, the father's income, and a few such matters But these alone do not constitute a slum. There are many families who ar far removed from slum conditions in spite of poor housing, unpleasan neighborhood, lack of education, poor health and uncertain income. Mor and more we are beginning to realize that slums have to do with the huma values of the family concerned more than anything else. Human values ar quite different from physical consideration.

From the point of view of human values we see a new kind of slu coming into existence in our communities. It is not the disreputable hov of the past but a slum in full dress. Outwardly it has all the features o respectability sought by an observant public; the house may be neat an well-painted, in a good neighborhood, its TV antenna proudly erect as th symbol of ultramodern achievement; the two-tone car in the driveway disdainful as if it were completely paid for; the family members as we dressed as mail order catalogues can do it. But what of the human valu within ?

One characteristic of a modern slum is a lack of ordinary manners. Th politeness shown to one-another by gentlemanly and lady-like words, tone and actions may seem little but is vitally important. Table manners to Spitting, gum-chewing cigarette-wobbling, lip-smacking, sloppy-dressin manners are a form of boorishness more slumlike than poor housing. Th manners displayed in some bridge-parties or cocktail affairs are more i keeping with the jungle than civilization.

Lack of respect is one of the evidences of a modern slum. First of a there is the lack of respect for people as shown in gossip, crudeness o language, mistreatment of the opposite sex, roughness for elders or childre Secondly there is lack of respect for things as seen in the way clothes a thrown around, machinery is banged up, the samples of wastefulness ever where. There is also the respect for public property; a real slummy sho himself in the way he treats a public lavatory, litters a public highwa steals from a restaurant, defaces anything.

Finally, there is the matter of personal pride. A slum condition begi to appear when a man or a family loses its pride enough to stoop to mea and despicable things. When a family does not try to maintain a standar for its own sake but is interested only in public opinion it is well on th way to becoming a slum.

Where are these new slums? They are not in the downtown city but a

hrough the country, in villages and towns, in the best housing develop-nents, and perhaps in our home. They are hidden behind outward respecta-ility. They are slums that are modern — in full dress.

—*Bridgetown Monitor*

A SERMON FROM THE NEW YORKER

Rev. Alfred Bell

The first editorial in the April 16, 1960, *New Yorker* included these alient comments:

The questions on the long census form were pretty disappointing. We elt that the questionnaire let us slip through its grasp. What we wanted o answer was questions like: Do you, in fact, in God trust? How often a nonth are you happy? (Once? Six times? Always? Never?) It seems to s that the proper aim of the census is not to find out if our house is built ver a basement or on a concrete slab but if our nation is built on a rock or n quicksand. When the next president sits down at his desk next January, ve want a census they can take to him saying not "Here, look at the number f semidetached dwellings," but "Here, these are the people you're sup-osed to lead."

Seek ye the Lord while He may be found. It is a reminder of the hurry-ng wheel of time against which we live out our lives. It means we are ompelled to select only a few of the things we might do or be. And if one f those things is the realization of fellowship with God, and the acceptance f His invitation to forgiveness, then that surely must have priority, not nly in the personal sense, but also in the national sense. What God prom-es He fulfills; what He ordains surely comes to pass. His thoughts are ot a ours, and though God has shared with His people through His proph-s, the word He has spoken is of a new beginning for those who will have , a making of all things new for those who dare to break away from the ld securities. For He who has spoken and who by His word created and ustains all things may not compel us to enter into His joy. But who con-nced with Isaiah will doubt of the Divine persuasion, and turn to our nly peace?

—oOo—

SUNDAY — ALONG THE MOTHER-LODE

"Sunday — Along the Mother-Lode," a religious program with an in-iguing non-religious title is conducted by RWF member Victor J. Leon-di, lay reader of Placerville, California. Every Sunday at 10 a.m. over AHI, 950 on the dial, "Sunday—Along the Mother-Lode" is heard by a extensive congregation. The area of California in which it is heard has en known as the "Mother-Lode" since the early days of gold mining. This an unusual religious radio program in that it is conducted by a layman. essages are given by guest preachers of the Episcopal Church or by Mr. onardi delivering the sermons for lay readers sent out from National ouncil. Last year Rogation Day was marked by a message by Rev. E. argan Butt, former RWF president and professor at Seabury Western.

Does any other member have a radio program to add to our list?

Our Lord's Image of His Priests

THE title of this meditation "Our Lord's Image of His Priests" is some what inaccurate, for He knows if our ministries are illusory, shadow or real. He was firm about his own. Amidst doubt and opposition He de clared his ministry: "The Spirit of the Lord God is upon me, because th Lord has annointed me to bring good tidings to the afflicted; he has sen me to bind up the broken-hearted, to proclaim liberty to the captives, an the opening of the prison to those who are bound; to proclaim the year o the Lord's favor, and the day of vengeance of our God; to comfort all wh mourn; to grant to those who mourn in Zion—to give a garland instead o ashes, the oil of gladness instead of mourning, the mantle of praise instea of faint spirit; that they may be called oaks of righteousness, the plantin of the Lord, that he may be glorified. (Is. 61:1-3, RSV)

And we know that this was our Lord's ministry. This is what he did— "right now" as St. Mark so breathlessly wrote. What is of eternal conse quence is that Christ was the incomparable Logos incarnate, a firebrand, dynamo, far from the milk-and-water personality some would have us mak of him. Our Lord's ministry was based on a set of values, and neithe sentiment and sanctimoniousness nor violent opposition and hate coul deter His faithfulness.

Some of His beliefs and value judgements stand out to me in my thinkin about this meditation. What would our Lord have His shepherds know caring for His sheep? Christ believed in a personal God—not anthropomo phic, of course—Who was all-loving, all powerful and Who governed h creation with dependable laws and provided for man's judgment and r demption. Such a belief offered stability, hope, and motive for activity. emphasize purposeful activity, for too many use "spirituality" as an excu for laziness. A head full of feathers and limp hands just do not serve Go This type of "Christian" too often takes praises for his own goodness, an then blames God for the ill in his life.

Christ also had his belief in man. Man was capable of eternal life. N by clever manipulation could man be adjusted to this Life. It was a gift God to those who yearned for it. The craving of a carnal rabble could n get it, but the thirsting of those who mourned, who wanted to be deliver from their sin, and who wanted to be pure in heart could begin the Abu dant Life. Sin—that broken relationship with God that leaves man fr only to take his Hobson choices from the Augean Stables of Sins—prevent man from receiving God's love and healing within the supernatural ord

Speaking in the present tense: once a person has been born into th Eternal Life, he can communicate and receive curative power in relatio ships that are God-centered. For us clerics, I think that this means we a not to be so much the advice givers as to have a deep interpersonal carin Without this Life, no matter how skilled the technique, how famous t approach, our works are swollen and bloated. Man's healing must come fr God, or it is a healing on the surface only. Americans look as if they a

aving a good time, but, I am afraid, the time is more sensual than good. his is probably why the man-hole covers of society are occasionally blown ff by the pressure of the cesspool of sin underneath.

Christ wants to heal, not to condemn. He came to purify, to give man e deep integration of body, soul and mind, so that man could be one with imself, with other and with his God. Maybe we clerics should stop our ttle game of theological chess long enough to try St. Thomas Aquinas' inset practice. It is said that St. Thomas would neither write nor speak ublicly the last months of his life. He wanted to take time out to worship, hich is still the best way to recapture and enliven the image of God within. heology must arise from the experience of God; we can do very little inking-our-way to God. By itself, theology is abstract, while God is a ersonal, living relationship. Worship brings together action and knowlge.

But men love darkness rather than light, and our Lord was tempted to ervert his practices and teachings. Pride of position was an ever-recurring portunity to sully his ministry. Christ warned the apostles about it. Crane rinton in his *History of Western Morals* tells how the Duc de St. Simon ent pages recording with full moral indignation his efforts to maintain s right to have the president of parliament doff his hat in the ducal presnce! We might say, "Ridiculous," and yet a priest friend of mine sent a athing letter to a county superintendent of schools for not recognizing the hurch in the priest's presence at a public meeting. And the cleric wasn't en on the program!

Our Lord spoke about the first being last, and the last being first. It ould be convenient if we could reduce or expand into vagueness all of hrist to oriental picturesque speech, hyperbole and pious sentiment of anslators. But some things ring true to our understanding, and we can t easily dismiss the case made against the vain strivings of man. Even our clergy circles we can create a closed system wherein we may give ficial esteem to each other, pass out the kudos and have a warm feeling achievement. We can be so "off to London," that we forget the task the pastor to serve the least and the lost. We can even form a Town d Country clique, and though our complaints may sometimes be justified gainst the image held of us by our urban colleagues, we are still to conder each field of Christ's Church as important as any other. May God save from crusading causes created by our own inadequacies and pride.

I believe that our Lord wants us to have a Messianic complex—an emonally charged constellation of ideas like those I have just mentioned. do not mean we are to play the Messiah—such acting would be foolish d stupid. But we are to communicate Him, the lively Word, in our lives, well as to dispense the sacraments. To be a chantry priest is insufficient. many people have only an abstract image of us, but by our personal inlvement with them, we shall put concrete knowledge and friendship in ace of that vague image. To heal the broken-hearted and to comfort those ho mourn and are sad over their own condition and the condition of their mmunity is our task. To do this means we must be with our people, be in the Grange Hall or the Country Club. People are people—elemental ssions of men are peculiarly raw and savage in all groups of society. I

have two churchmen friends, both specialists in the field of medicine, wh say that expectant mothers in their plush suburban area are objects of hus band cruelty to at least an equal degree as women whom the doctors treate in their intern days when they handled so many cases from the under privileged areas. Do we, in the name of Christ, have hope that spiritua growth can be part of the lives of our people in spite of "Hidden Per suaders" and the god of conformity? If we have a Messianic complex, w shall expect the growth—the well have no need of a physician—but stil shall not be disappointed if the change is slow in appearing. G. B. Shav once wrote: "Only my tailor has the proper view of me. All others judg me as I was—but he takes my measurements anew every time I visit him. Does our Lord see in us men with a fervent apostolic hope?

Hopes implies patience. On our laboring with our flock, we must hav the patience to leave the relationship open for a person to save face, th freedom to choose another direction, if he so desires. Patience means tha we have the ability to face opposition to our plans and programs, but t preserve the individual through the differences.

Patience means that we are to be disciplined. I am not suggesting tha we be flagellates — if we work honestly with our people, there will b enough pain without scourging our own flesh. Though this disciplin seems painful rather than pleasant, it will yield the peaceful fruit of righ ousness to those who will allow themselves to be trained by it (Heb. 12:11) And the congregation will slowly become more alive and more like th perfect Body of Christ.

The ultimate authority in Christ's Kingdom is by love. Truth is impo tant, but truth can be spoken from tight and cruel lips. "Ecclesiastica authority" from the canons is only authority for external matters; true au thority is lovingly given us as we more and more love all people, regardle of color, class, economic status and educational level. To the world, th is a naive view and a slave-complex. But we are not to be of this worl

Pride tells us that this feeble effort of ours is really grandiose, but in ou more meek and humble moments we have that sunken feeling that "th attempt but not the deed confounds us all." But, happily, we also rememb that God's strength is made perfect in our weakness.

Do we match the image that Christ holds for us? We are called to b apostles of this Christ by the will of God. We have our orbit, our glo that we are not to exchange for another. Though we may never be "di covered" by the world, we have our Christly ministry from a pre-existe beginning, and in the end our priesthood is hid with God.

Speaking personally, whatever the reasons for my wanting Holy Orde and however self-deluded I may be now about the work I attempt to do, remain assured that if I go forth to serve, God will be seen, given and r ceived. Any quality that I may have can be sanctified by the Holy Spir

My ministry may or may not have a halo of significant social status—f that is neither promised nor necessary—but my priesthood must have eschatological ring to it. The image of Christ must be developed in m and in others. I am to be His servant and friend, sharing in his sufferi as I deal wth other broken-hearted, mournful, twisted, shattered men b also always having the blessed hope of sharing in His glory and joy.

DIVISION DOINGS

by the Staff of the
Division of Town and Country
The National Council

National Biennial Episcopal Conference on the Church in Town and Country

OUR NATIONAL CONFERENCE was held April 25-28 at "Roanridge," the National Town-Country Church Institute, Parkville, Missouri, and report of the Conference should be available shortly upon request to the National Council. The program was on the theme: "Challenges for the Church in Town and Country" and representatives from some 35 dioceses registered. The Anglican Church in Canada had 14 delegates from as many dioceses. Speakers and Resource Leaders included: Bishop Corrigan, Home Department; Bishop Rose, Southern Virginia; Prof. William Baker, University of Saskatchewan; Dr. Alfred Bartholeman, Lancaster Theological Seminary (E&R); Dr. Everett Peterson, University of Nebraska; Dr. Henry McCanna, National Council of Churches and many other persons concerned with the Church's mission in small churches in small communities. Discussion Groups at the Conference considered the problems and opportunities of the Church in various types of town and country communities (rural-agriculture, rural-industry, forestry, resort, etc.) and reported how the Church is meeting these challenges. The program also provided for presentations by a number of delegates on "How We Are Meeting Challenges" in our communities.

Clifford L. Samuelson

On May 1, 1941, the Rev. Clifford L. Samuelson came from a parochial ministry in the Diocese of Olympia to join the National Council staff with special responsibility for the Church's rural work. For 20 years he has served the Church in this capacity under a variety of titles but always seeking to emphasize before the whole Church its responsibilities for this area

Leaders at Southwest Regional Mission Clergy Conference, Amarillo, Texas, January 11, 1961: Left toright—E. Dargan Butt, Seabury-Western Seminary; Bishop Quarterman, Northwest Texas; Bishop Powell, Oklahoma; William Davidson, National Council.

Coffee-time at the Southwest Regional Conference: Left to right—Dan Gerrard, Dal hart, Texas (N.W. Tex.); Robert Bonner, Pleasanton, Texas (W. Tex.); Bisho Powell, Oklahoma; Richard Wilder, Denver, Colorado; Richard Allen, Lindsay, Okl

of its mission. Under his guidance and leadership a constructive progra

has developed which includes: conferences (National, provincial, and di cesan), a training program (in-service and seminary student), diocesan an provincial strategy and development, and study and analysis through demo stration field projects. "Roanridge," the National Town-Country Churc Institute has benefitted from his foresight and his ability to adapt an change to meet the changing times. The General Division of Research an Field Study owes its establishment to his pioneer efforts in surveys an study. The Rural Workers Fellowship itself has been the object of his co tinual help and devotion. Cooperation with denominational groups an other agencies has marked his term of office through the years, and h wide-range of personal contacts with lay-people, students, clergy, bisho seminary faculty members, college and government officials, and other pe ple from every walk of life, has enriched, supported and maintained t town and country movement in the Episcopal Church throughout the yea

It is appropriate that the National Conference, his friends and co-worke everywhere, and the Rural Workers Fellowship should salute him on t occasion of his 20th anniversary and acknowledge a debt of gratitude a Their best wishes and prayers go with him as he continues to serve t Church in Town and Country.

Legislative Action

Agreement as to specific legislation to be enacted by federal and st governments regarding *Migratory Farm Worker* problems can hardly expected among members of the Episcopal Church or the Rural Worke Fellowship. In the present Congress, however, there is a wide-range

"Group Discussion"! at Southwest Regional Conference: Left to right—Unidentified; Arthur Tripp, Henryetta, Okla.; James Norwood, Hebbronville, Texas (W. Tex.); Francis Carr, Graham, Texas (Dallas); Alanson Brown, Sonora, Texas (W. Tex.); Duane Fifer, Holdenville, Oklahoma.

proposals introduced which is presently being considered by the various appropriate committees. An eleven-point legislative program was introduced February 28, 1961, by Senator Harrison A. Williams, Jr. (D., N. J.), relating to this area of concern. Identical House Bills have been introduced by Rep. Herbert Zelenko (D., N. Y.). It deserves special attention by Churchmen everywhere. A summary of the Bills is available from the Senator or from The National Council on Agricultural Life and Labor, 1751 "N" Street, N.W., Washington 6, D. C. Areas included are: minimum wage, child labor, education, crew leader registration, housing collective bargaining, health, etc.

Reports are that letters to Senator and Congressmen and to appropriate committees chairmen about these Bills and other Domestic Farm Labor bills will help to insure action in this Congress on these important matters. A most helpful pamphlet for those who consider writing is: "A Congressional Directory to Aid in Legislative Action," published and available at 10c per copy from: Service Department, The Methodist Building, 100 Maryland Avenue, N.E., Washington 2, D. C.

Meetings

In addition to the National Conference several other meetings and conferences have been held since the last issue of CROSS ROADS. These are pictures taken at the Southwest Regional Mission Clergy Conference held at Amarillo, Texas, January 9-11 where the Rev. E. Dargan Butt of Seabury-Western was the featured speaker on "Rural Evangelism."

The Seminar on "The Christian Farmer and His Government" sponsored annually by the National Council of Churches and held this year in Washington, D. C., January 31-February 2, was attended by several Episcopalians. . . . The Diocese of Michigan and the Diocese of Oklahoma scheduled town and country clergy conferences during Rogation-tide. A fine short course sponsored by the University of Arkansas and the Arkansas Extension Service was held in Little Rock, March 6-10, with the Rev. William Davidson as a resource leader. . . . The Diocese of Dallas, with leadership from Bishop

Delegates at the Southwest Regional Mission Clergy Conference—meeting room o the Conference Center, Diocese of Northwest Texas.

Foote of Idaho, Canon Bernard Newman of New York and Chaplain Ton Klink of the Menninger Clinic, Topeka, Kansas, held a training conferenc for supervisors of "Missionary Curates" April 12-14 as a part of their pro gram to place all seminary graduates for at least one year of work unde trained supervision upon entering the Diocese. A conference for the "Mis sionary Curates" will be held June 26-28. . . . R. W. F. members are invite to make inquiry about conferences and leadership for conferences to Th Home Department.

Newsletter

The April *Newsletter* from the Home Department for workers and thos interested in town and country work (Bishops, clergy, laity) is availabl now upon request to R. W. F. members. Inquiries for the *Newsletter* o for names to be placed on the mailing list should be addressed to: The Re William Davidson, Home Department, Town and Country, 281 Park Av nue South, New York 10, New York.

Another story from Dargan at the Southwest Regional Conference: Left to right- Warren Ernest, Henrietta, Texas (Dallas); E. Dargan Butt, Seabury-Wsetern Sem nary; Richard McDuffie, Coleman, Texas (N.W. Tex.); Owen J. Rice, Brownfiel Texas (N.W. Tex.); Horace A. Lycett, Steamboat Springs, Colo.; Joe Sheldon, Boer Texas (W. Tex.); George Udell, Ft. Sumner, New Mexico; and James Blunde Carthage, Texas (W. Tex.).

YOUR PERIODICAL READING

Please send this to the editor with your comments on any or all of the magazines, plus others you want to add. We hope to have a study of what our members read and what they recommend for others to read.

Of Religion—

(Check)	Read Regularly	Occasionally	Recommend	Not Recommend
Canadian Churchman				
Churchman				
Episcopalian				
Living Church				
Witness				
Other				

Of Thought—

America				
Atlantic				
Canadian Forum				
Commonweal				
Harpers				
Labor				
Nation				
New Republic				
Progressive				
Reporter				
Wall Street Journal				
Other				

Of Town and Country

American Agriculturist				
Capper's Weekly				
Farmer				
Farmer-Stockman				
Farmers Magazine				
Free Press Farmer				
Hoard's Dairyman				
Livestock Journal				
Nation's Agriculture				
National Union Farmer				
Progressive Farmer				
Rural Cooperator				
Successful Farming				
Wallace's Farmer				
Weekly Star Farmer				

Of Special Interest—

OF MORE THAN LOCAL INTEREST—

Arkansas Gazette
Atlanta Constitution
Denver Post
Louisville Courier Journal
Nashville Tennessean
Madison Capital Times
Milwaukee Journal
New York Herald Tribune
New York Post
New York Times
Montreal Press
Montreal Star
Raleigh News & Observer
Sacramento Bee
St. Louis Post Dispatch
Toronto Globe and Mail
Toronto Star
Toronto Telegram
Washington Post
York Gazette and Daily

POPULATION CHANGE AND THE EPISCOPAL CHURCH IN MISSISSIPP

Twenty-one counties in Mississippi gained population the last decade, an 61 lost, according to statistics presented at the Mississippi Town and Cour try Conference. Of the 21 gaining counties, 11 have Episcopal parishe 4 Episcopal missions, and 6 no Episcopal church. 16 counties in whic there are Episcopal parishes have lost population during the decade. Th percentages of loss are 28, 20, 19, 18, 17, 16, 11, 9, 8, 6, 6, 4, 3, 3, 3, 14 counties with Episcopal missions lost population during the decade, wit percentages of loss 22, 20, 20, 18, 17, 16, 15, 13, 12, 11, 11, 7, 7, 6. third of the counties in which we have churches are gaining populatio two-thirds are losing. 18 counties in which there are Episcopal churche lost over 10 per cent of their population since 1950. 12 counties wit Episcopal churches lost from 1 to 9 per cent. Many of the counties in whic there are Episcopal churches are those whose population is aging mo rapidly.

—oOo—

"Petty people get to places of authority and try to force their way o others."

—Rev. John Peacock at Denv

—oOo—

Even if we bring a touch of the condescension of the Church of Englan cleric who said to the nonconformist minister: "We are both doing God work, you in your way, and I in His."

Mortimer Smith, *Saturday Review of Literatur*

PRAYER CYCLE

THE RURAL WORKERS' FELLOWSHIP

The Rural Workers' Fellowship
June, July, August, 1961

OR THE RURAL WORKERS' FELLOWSHIP

O Lord of field and flock, of forest and mine, whose children worship hee as well from the small town and country churches as from the great-st cathedrals across our land; we humbly beseech Thee to behold and less the members and activities of the Rural Workers' Fellowship of he Episcopal Church. As our common interest binds us together may e be ever mindful of thy loving presence among us; and as we concern urselves with the ministry to the few, the isolated and the scattered, ilt Thou give us a sence of our oneness with Thee and Thy whole hurch. All this we ask in the Name of that great Shepherd of the heep, Thy Son, our Saviour, Jesus Christ. Amen.

OR THOSE WHO SERVE IN TOWN AND COUNTRY AREAS

God, Father of all and lover of all, we beseech thee to bless all those ho through Thy Church seek to serve Thee in the rural areas of the orld, especially thy servant.

Help him in his efforts to sow the seed of Thy Kingdom, and when e harvest seems meager or far off, confirm Thy promise to him and ake him believe that in due season he shall reap abundantly if he faints t; through Jesus Christ, our Lord, Amen.

JUNE

1.

Rev. and Mrs. Harold R. Keen, R.R. #1, Grand Ridge, Illinois
Rev. C. Keller, Jr., St. John's Episcopal Church, Harrison, Arkansas

2.

Rev. Ralph J. Kendall, Box 86, Eutaw, Alabama
Rev. Samuel N. Keys, 526 S. Pine Avenue, Arlington Heights, Illinois

3.

Rev. Kale F. King, 406 I Street, Rupert, Idaho
Mr. Harris Knauss, Lakefield, Minnesota

4.

Rev. Smith L. Lain, 154 Putnam Park, Greenwich, Connecticut
Rev. Herbert Lazenby, 84 Havemeyer Lane, Old Greenwich, Connecticut

5.

Rev. Roy E. Lemoine, 2959 Macon Road, Columbus, Georgia
Mr. Victor J. Leonardi, 74 Coloma Street, Placerville, California

6.

Rt. Rev. Arnold M. Lewis, P. O. Box 345, Salina, Kansas
Capt. Raymond W. Lewis, 662 Sixth Avenue, New York, New York

7.

Rt. Rev. William Lewis, S. T. D., 1551 10th Ave. N., Seattle 2, Washingt
Miss Echo Lidster, 205 Agricultural Hall, University of Wisconsin, Mad
son 5, Wisconsin

8.

Rev. T. Edward Lindemann, 416 Washington, Baxter Springs, Kansas
Mr. C. D. Lindsay, 494 Glenbrook Road, Stamford, Connecticut

9.

Rev. R. F. Livingston, M. D., Box 4, Sonoma State Hospital, Eldridge, Cal
Rev. Arthur J. Lockhart, 901 Mission Ave., Athens, Texas

10.

Rev. Dewey C. Loving, P. O. Box 26, Chatham, Virginia
Rev. George E. Luck, Box 25, Kaufman, Texas

11.

Rev. John B. Lurvey, Box 207, Mission, South Dakota
Rev. Harold Luxon, Rosebud Reservation, Rosebud, South Dakota

12.

Rev. John N. McAllister, Rt. 6, Box 275, Salisbury, North Carolina
Mr. Edgar McCoy, 1363 5th Ave., San Francisco 22, California

13.

Rev. Canon Thomas J. McElligott, 809 8th Avenue, Fargo, North Dakot
Rev. Frank E. McKenzie, Box 95, Wilkesboro, North Carolina

14.

Rev. John F. McLaughlin, 1011 Vermont, Lawrence, Kansas
Miss Sylvia McMurdoch, 281 Park Avenue South, New York 10, N. Y.

15.

Ven. Walter W. McNeil, Jr., 1551 Tenth Ave. North, Seattle 2, Washing
Rev. A. Fraser MacCammond, Box 246, Buchanan, Virginia

16.

Rev. J. Adin Mann, 305 - 2nd Street East, Rugby, North Dakota
Rev. R. S. Mansfieild, The Rectory, Box 6, Omemee, Ontario

17.

Rev. J. Robert Marks, Box 38, McDonough, New York
Rev. R. H. Marsh, Wanipigon, Manitoba

18.

Rev. George Martyn, 125 S. Emerson, Wenatchee, Washington
Rev. Howard Mason, St. James' Church, Kemmerer, Wyoming

19.

Rev. Judson Mather, 116 E. Main St., Negaunee, Michigan
Rev. John E. Matheson, St. George's Rectory, Box 108, Pugwash, Nova Scotia

20.

Rev. Alfred Mattes, 702 Georgia Street, Louisiana, Missouri
Miss Esther B. Matz, 58 Hawthorne Ave., Pittsburgh 5, Pennsylvania

21.

Mr. Osborne Mauck, C. A., Christ Church, 61 Grosse Pointe Blvd.,
Crosse Pointe 36, Michigan
Rev. J. Dean Maurer, Box 288, Commerce, Texas

22.

Rev. George E. Meades, The Rectory, Bobcaygeon, Ontario
Rev. J. Allen D. Meakin, Box 137, Colinton, Alberta

23.

Mr. and Mrs. Hugh Mease, 402 McKay Ave., Lakeland, Florida
Rev. George C. Merkel, Box 307, Atmore, Alabama

24.

Rev. Alfred G. Miller, 80 Linden St., Salem, Massachusetts
Rev. and Mrs. Hershel G. Miller, 34 Central St., Northfield, Vermont

25.

Rev. Joel B. Miller, 167 W. Winter St., Delaware, Ohio
Rev. Charles A. Milne, Box 22, Moosonee, Ontario

26.

Rev. James W. Mitchell, Millers Tavern, Virginia
Rev. Harris C. Mooney, 308 W. Central Blvd., Kewanee, Illinois

27.

Rev. and Mrs. Edward O. Moore, Route 3, Box 371, Parkville, Missouri
Rev. A. Rufus Morgan, Route 1, Franklin, North Carolina

28.

Rev. Charles H. Morris, Calvary Episcopal Church, Menard, Texas
Rev. Mack M. Morris, Box 542, San Marcos, Texas

29.

Rt. Rev. E. G. Munn, Bishop's Lodge, 208 4th Ave. West,
Prince Rupert, British Columbia
Rev. T. M. Nakayama, Southern Alberta Mission, Box 55, Foremost, Alberta

30.

Miss Margaret K. Neilson, R. F. D. 2, Malvern, Pennsylvania
Rev. Donald A. Neish, St. Mary's Rectory, Bayfield, Nova Scotia

JULY

1.

Rev. Edgar C. Newlin, Box 375, Danville, Kentucky
Rev. Robert Newman, Montreal Dio. Theol. College, 3473 University St., Montreal 2, Quebec

2.

Rev. J. Robert Nicholas, 133 Elm St., Henderson, Nevada
Rev. Allen A. Nield, 195 Chestnut St., Battle Creek, Michigan

3.

Rev. Charles B. Noble, R. R. 1, Sault St. Marie, Ontario
Rev. H. Vaughan Norton, P. O. Box 354, St. Ignace, Michigan

4.

Rev. Douglas Norwood, St. John's Church, Black River, New York
Capt. Raymond E. Oehley, C. A., R. D. #2, Sweet Road, Glen Falls, N. Y.

5.

Rev. Allan H. O'Neil, 723 N. Wayne St., Pique, Ohio
Rt. Rev. A. H. O'Neill, Bishop Court, Fredericton, New Brunswick

6.

Rev. John B. Owen, Box 299, Watrous, Saskatchewan
Capt. Wm. S. Paddock, 4690 Sunbury Rd., Columbus 19, Ohio

7.

Rev. Herman Page, Jr., 201 W. Montezuma Ave., Houghton, Michigan
Rt. Rev. Herman R. Page, 1505 First St., Menominee, Michigan

8.

Rev. Limuel G. Parks, Jr., 408 Hill Avenue, Forrest City, Arkansas
Rev. C. R. Parry, Lashburn, Saskatchewan

9.

Mrs. Lois Ann Parsons, 281 Park Ave. South, New York 10, New York
Rev. Donis Patterson, c/o St. Andrew's Episcopal Church, Washington Court House, Ohio

10.

Rev. William H. Paul, Box 277, Meridian, Texas
Rev. Lewis Payne, 159 E. Myrtle St., Canton, Illinois

11.

Rev. John ePacock, Box 315, Cowansville, Quebec
Rev. F. A. Peake, M.A., Christ Church Rectory, Glanworth, Ontario

12.

Rev. G. R. Pearce, Anglican Parsonage, Kazabazua, Quebec
Mrs. Charles F. Penniman, Jr., 304 W. Main St., Endicott, New York

13.

Rev. Wesley A. Perschbacher, 223 Willis, Bad Axe, Michigan
Rev. James S. Petty, Stanley, Virginia

14.

Rev. Lemley M. Phillips, 4248 Noble St., Bellaire, Ohio
Rev. Donald B. Pierce, 509 E. 8th St., Kinsley, Kansas

15.

Miss Julia R. Piggin, 319 W. 77 Street, New York 24, New York
Rt. Rev. James A. Pike, 1055 Taylor Street, San Francisco 8, California

16.

Rev. Norman D. Pilcher, St. Chad's College, Regina, Saskatchewan
Miss Louise L. Pitman, 1098 Hendersonville Rd., Asheville, North Carolina

17.

Rev. Douglas Pitt, P. O. Box 216, Stanardsville, Virginia
Rev. William Portman, 64 Hednesford St., Cannock Staffs, England

18.

Rev. John P. Prest, 5131 Third Ave., Suite 1, Scandia House, Regina, Saskatchewan
Rev. Clay Puckett, 4100 Up River Road, Corpus Christi, Texas

19.

Rev. Canon Allen A. Read, 83 Clapperton St., Barrie, Ontario
Ven. B. Clifton Reardon, Box 2068, Roanoke, Virginia

20.

Mr. W. R. Redman, Telkwa, British Columbia
Rev. Thos. E. Regnary, 322 S. Washington, Iola, Kansas

21.

Ven. Charles F. Rehkopf, 1210 Locust St., St. Louis 16, Missouri
Rev. Jesse K. Renew, 221 W. 6 St., Bonham, Texas

22.

Rev. Frederick S. Resch, 559 Crawford St., Nogales, Arizona
Rev. and Mrs. John H. Rettger, Nakomis, Saskatchewan

23.

Rev. William D. Richardson, 8 Elm St., Norwich, New York
Rev. Keith L. Riggs, 1323 Merritt, Mt. Pleasant, Texas

24.

Rev. John D. Riley, 1123 Court St., San Rafael, California
Rev. Henry B. Robbins, Box 383, Shenandoah, Iowa

25.

Rev. William A. Roberts, Grace Church Rectory, Pomeroy, Ohio
Rev. K. A. Robinson, Huntsville, Ontario

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Rev. and Mrs. H. Roderick, Leask, Saskatchewan
Rev. Minor Lee Rogers, Forest, Virginia

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Mr. John T. Rohde, Jr., Edwardsville, Kansas
Rev. Lawrence J. Rowe, Church of the Good Shepherd, Windom, Minnesota

28.

Rev. William P. Rowland, Trinity Church, St. James, Missouri
Rev. Wilson Rowland, 911 Elm St., Breckenridge, Texas

29.

Rev. Gerard W. Rubino, Box 364, York Harbor, Maine
Rev. Edward C. Rutland, 400 E. Maple St., Independence, Kansas

30.

Rev. Derek S. Salter, Box 79, Chase, British Columbia
Rev. John A. Salter, R. R. 3, Pembroke, Ontario

31.

The Rev. and Mrs. Clifford L. Samuelson, 281 Park Ave. South, New York 10, N. Y.
Rev. F. M. Sanger-Davies, Box 156, Berwyn, Alberta

AUGUST

1.

Rev. R. N. Savary, 7 of 1275 Nakashima, Tsuda Cho, Tokushima Shi, Japan
Mr. Albert Sawyer, 3585 Addington Ave., Montreal 28, Quebec

2.

Rev. R. D. Schenkel, Jr., Chase & St. Paul Sts., Baltimore, Maryland
Rev. Lee M. Schlothauer, 501 Home St., Palmyra, Missouri

3.

Rev. William W. B. Schroeder, 416 N. Sibley, Litchfield, Minnesota
Rev. Burns K. Seeley, Rt. 1, Shelbyville, Michigan

4.

Mr. Robert E. Sharp, 8407 Beverly Drive, Overland Park, Kansas
Rev. Harry Shell, Mannville, Alberta

5.

Rev. Edward L. Sheppard, Box 335, Chatfield, Minnesota
Rev. Arthur M. Sherman, 1620 Turner St., Allentown, Pennsylvania

6.

Rev. H. Roger Sherman, Jr., 99 Academy St., Box 373, Canton, N. C.
Rt. Rev. Jonathan G. Sherman, Cathedral House, Garden City, Long Island, New York

7.

Mr. John Sherwood, 412 Sycamore St., Cincinnati 1, Ohio
Rev. Howard Shurvin, All Saints' Rectory, Box 658, Shaunavon, Saskatchewan

8.

Rev. Sam Sizer, Box 1148, Brady, Texas
Rev. Donald G. Smith, 3304 Dartmouth Avenue, Dallas 5, Texas

9.

Rt. Rev. Gordon V. Smith, S.T.D., 225 - 37th St., Des Moines, Iowa
Rev. P. Smith, Palmerston, Ontario

10.

Rev. Richard U. Smith, 28 Havemeyer Place, Greenwich, Connecticut
Mr. Roger S. Smith, c/o Arabian American Oil Co., Box 2506, Dhahran, Saudi Arabia

11.

Rev. Frederick K. Smythe, 1602 Monte Drive, Mandan, North Dakota
Mr. Carey H. Snyder, P. O. Box 1868, Fort Worth, Texas

12.

Rev. Terry T. Solon, 809 Lincoln Avenue, Grove City, Pennsylvania
Rev. Charles F. Speakman, Greer School, Hope Farm, New York

13.

Rev. E. T. Spencer, R. R. 3, Woodstock, New Brunswick
Rev. David Stambaugh, 46th & Emerson Ave., Indianapolis 26, Indiana

14.

Rt. Rev. Leland Stark, D.D., 24 Rector St., Newark 2, New Jersey
Rev. Gerald A. Steele, Box 88, Wynyard, Saskatchewan

15.

Miss Phyllis Steele, Close Round—Round Hill, Greenwich, Connecticut
Rev. Thomas Steensland, Box 823, Paso Robles, California

16.

Rt. Rev. S. C. Steer, 1104 Elliott St., Saskatoon, Saskatchewan
Rt. Rev. Chandler W. Sterling, 203 Wheat Bldg., Last Chance Gulch, Helena, Montana

17.

Mr. W. H. S. Stevens, 312 Queen St., Alexandria, Virginia
Mrs. W. H. S. Stevens, 312 Queen St., Alexandria, Virginia

18.

Ven. Dean T. Stevenson, 826 Delaware Ave., Bethlehem, Pennsylvania
Mr. G. W. Stewart, Box 5774, Sonora, Texas

19.

Mr. C. L. Stipp, Rt. 1, De Valls Bluff, Arkansas
Rev. Wilson M. Stitt, Hungars Parish, P. O. Box 396, Eastville, Virginia

20.

Rev. P. Raymond Stote, Huntingdon, Quebec
Rev. Lee W. Stratman, St. Mark's Episcopal Mission, Nenana, Alaska

21.

Rev. Harold S. Strickland, Box 301, Bonner Springs, Kansas
Rev. Ramsay Stuart, The Anglican Vicarage, Bon Accord, Alberta

22.

Rev. Peter J. Surrey, 240 E. Lincoln Ave., Watseka, Illinois
Miss Alice E. Sweet, 7734 Kingsley St., Houston 17, Texas

23.

Rev. David M. Talbot, 117 Main St., Owego, New York
Rev. Francis C. Tatem, Jr., 3241 Wagner St., Franklin Park, Illinois

24.

Rev. Charles L. Taylor, 310 E. Main, Romney, West Virginia
Rev. Donald L. Terry, 1025 Steubenville Ave., Cambridge, Ohio

25.

Rev. C. W. Thomas, Rosemont, Ontario
Mr. Jay Thompson, Ozona, Texas

26.

Rev. John Thompson, Church of the Annunciation, Luling, Texas
Rev. W. Carroll Thorn, 202 S. Penn Street, Wheeling, West Virginia

27.

Ven. David R. Thornberry, 412 Sycamore St., Cincinnati 2, Ohio
Mr. Charles Thorne, 154 Pearsall Drive, Mt. Vernon, New York

28.

Mrs. Helen R. Thorne, 154 Pearsall Drive, Mt. Vernon, New York
Rev. Thos. J. Timmons, 22½ Spring St., Wilmington, Ohio

29.

Rev. Joseph G. Titus, Central Greenwich, King's County, New Brunswick
Rev. Max T. Tracy, 215 N. Spruce St., Sedan, Kansas

30.

Rev. Karl Tufts, Bedford, R.R. #2, Nova Scotia
Rev. Canon F. C. Turnbull, St. Alban's Rectory, Moosimin, Saskatchewan

31.

Rev. R. M. Turpin, 18 Dahlia Ave., Dorval, Quebec
Mr. Richard Tyree, St. Peter's-in-the-Mountains, Rt. 2, Callaway, Virginia

For Grace To Do What Thou Wouldst Have Us Do

O Father, who hast set us amid the bounds of time; this hurrying pace of life frightens and amazes us. We cannot crowd our purposes into such a narrow space. Ere ever the day has worn to noon, or we have even planned the work we meant to do, the night comes down upon us and we can work no more. The swift years pass and find us little farther on. We wake to mourn what we have missed, to value most what comes no more.

Forgive our waste of precious moments, our loitering feet, our procrastinating will. O teach us to number our days, that we may apply our hearts to wisdom; to lengthen our brief life by intensity of living; to fill swift hours with mighty deeds; to lay up treasures where neither moth nor rust doth corrupt.

Seeing we spend our days as a tale that is told, let us haste to speak that which is within us, lest we be called away before the story is begun. If there is anything Thou hast meant us to do in life, O spare us till we have accomplished it. If there is any kindness we can show, may we not neglect or defer it, seeing that we pass this way but once. So may the very stress of earthly life educate us for the life eternal. In the Spirit of Christ.

(William E. Orchard, *The Temple*)

—oOo—

FOR TOWN AND COUNTRY SCHOOLS AND CONFERENCES

Almighty God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, we beseech thee to pour out thy blessings upon all schools and conferences meeting to further the Church's work in Town and Country places, especially
Guide those who teach and those who learn that so thy Holy Name may be glorified and the bounds of thy Kingdom enlarged; through Jesus Christ our Lord. AMEN.

—oOo—

FOR VISION AND ZEAL IN TOWN AND COUNTRY WORK

O God, heavenly Father, we beseech thee to grant to us and to all leaders members and organizations of thy Church, a vision of the fields white unto the harvest in the country districts (of America). Increase in us a desire to minister to those living on farm and ranch, in little towns and open country and so guide us by thy spirit that we may harvest the souls, committed to our care in love and power and understanding, through him who said of old, Pray we therefore the Lord of the harvest, that he will send forth laborers into this harvest; thy Son, our Saviour, Jesus Christ. AMEN.

FAITH AND PSYCHIATRY:

"I HAVE AN INFERIORITY COMPLEX"

"My daddy can lick your daddy." "My dress is prettier than yours." "My brother has a bigger car than you have." These remarks recall Mr. Dooley's dictum: "A big man knows he don't have to fight, but when a man is little, and knows he's little, and is thinking all the time he's little, and feels that everybody else is thinking he's little, look out for him." Or as Phillipps translates a phrase in Colossians 3:21, "Feeling inferior and frustrated."

What are some marks of an inferiority complex? Bragging of money, of social standing, of love affairs, of what a big boy am I. Big words, big cars, children making noise in the schoolroom, women dressing to attract attention, he-man exhibitionism for the same end, all demonstrate this complex, as does seeking high position and exercising authority ostentatiously. Profanity, filty stories, lawlessness, jealousy, aggression may mark it; or conformity and mediocrity. Unwillingness to appreciate the better and hatred of other people, races, churches, nations stem from it.

As T. S. Eliot writes:

> Half of the harm that is done in this world
> Is due to people who want to feel important.
> They don't mean to do harm—but the harm does not interest them.
> Or they do not see it, or they justify it
> Because they are absorbed in the endless struggle
> To think well of themselves.

Each of us is inferior to others in some ways; it is not dangerous to be inferior, but to let it become a complex. A superiority complex is usually only a mask for a feeling of inferiority. Iago declared: "There is a beauty in that man's life that makes me ugly." The pure hate the impure, the inferior the superior, the profane the reverent, the lazy the energetic, the quarrelsome the peacemakers. Inferiority complexes may be noted in passive dependency, emotional instability, passive aggression of pouters and sulkers, or tenaciously held immaturity of alcoholics and other irresponsibles who refuse to grow up.

What can we do to cure this complex? We can remember that the world is the enemy of all good and ignore its silly and stupid standards. We can be humble enough to know our own virtues as well as our vices.

The way of the cross in social action will free us from such a complex. You have lost this complex when you can say with the apostle: "I can do all things through Christ who strengthens me." As was written of a Christian leader who died in recent years: "Because he had found God's place for him, because he knew that Christ died for him, he needed no reassurance about his importance." As John Bunyan sang in his immortal volume:

> He that is down need fear no fall,
> He that is low, no pride;
> He that is humble ever shall
> Have God to be his Guide.

——SAMUEL!

ALEX. B. HANSON

He was only a boy—a very small boy,—
  But his parents had brought him to God;
And if he needs must do his work,
  The work was not very hard.
For he must care for the temple light:
  Keep it polished, and filled, and clean,
See that it burned the livelong night,
  The hours of sunlight between.
    For the temple light must burn.

So he spread his pallet beneath an arch,
  And tended the lamp each night,
Making sure that no breezes disturbed its flame,
  Making sure that the oil was right.
And when sleep stole through the shadows dim
  He wondered if angels were there!
A small boy didn't like to be left alone,
  And surely Jehovah would care!
    And the temple light must burn.

Then came that night when his soul was sick,
  For his wide little ears had heard
How Eli's sons were dealing in shame
  In defiance of God's word.
His heart was sore. What would God do
  To maintain His light for men
If those who were sent to carry the light
  Turned back to the earth again?
    But—the temple light must burn.

Then through the shadows came God's voice
  Calling him by his name:
Samuel! Samuel! Will YOU carry the light
  And save my work from shame?
When Eli's sons are in their grave,
  Where soon they will fall by the sword,
Will YOU sacred keep my lights on earth,
  And guide men by My word?
    My temple light *must* burn.

Yes, Lord, I will take the sacred trust!
  Even as this light I tend
I will witness bear to your power and might
  And will serve you to the end.
I have always tended this temple light
  When the sun has no longer shone;
And I'll faithfully carry the greater light

When my hands have older grown.
Your temple light *will* burn.

So the years passed on, and the childish feet
Took on a heavier tread;
And a room where the elders of Israel dwelt
Replaced the pallet bed.
But deep in his heart was that boyish love,
Unchanged by the passing of years,
Unshaken by sins in the temple court,
Undimmed by helpless tears.
The temple light *should* burn.

Then war and defeat came with lightening crash,
And the loss of the ark of God!
The chosen people were under the heel
Of the aliens from the sod.
They turned to him; and he looked above:
O God, do not forget
To give me strength to serve Thee now;
Let me pay to you my debt.
Your temple light *must* burn.

Like a lion he turned on the blinking foe;
And they melted like mist away:
As a prophet he sat on the judge's bench
And guided them on their way.
In Bethel, and Gilgal, and Mizpah
He returned to judge each year.
He was thorough, and stern, but honest—
They regarded them mostly with fear.
The temple light still burned.

But under those rugged features,
And back of each piercing eye,
They saw that a light was burning,
And they did not ask him why.
'Twas the light he had tended in boyhood,
To which he had given his love,
Which was leading his steps in manhood,
And soon would guide him above.

We too must walk in the common way
With a spark of the temple light:
A faith, a hope, and a love from above
To guide our steps aright.
So may the good of the years that are gone
So burn in our hearts today
That those who tomorrow must follow these paths
Find a light to lighten the way.
God's light for men shall burn.

No. 3 →

No. 2

A Picture Story of The Student Summer Field Training Program

Students enrolled in the 1960 sessions of the Western Town Country Church Institute are shown in field training situations, illustrating their experiences in these photographs taken by the Rev. J. Robert Nicholas, Institute Director:

No. 1 — Daily services and
No. 2 — Study
No. 3 — Training Acolytes meditations
No. 4 — Music?!!
No. 5 — Office Work
No. 6 — Preaching practice
No. 7 — Work
No. 8 — Altar Guild
No. 9 — Survey
No. 10 — Calling
No. 11 — The Press

No. 4

No. 5

No. 6

No. 7

No. 8

No. 9

No. 10

No. 11

THE RURAL WORKERS FELLOWSHIP
of the
EPISCOPAL CHURCH

MESSAGE FROM YOUR FIRST VICE PRESIDENT

ear Fellow Members:

You have elected me to the office of First Vice President of the Rural orkers Fellowship, in charge of Membership, with the hope and trust at I can do a good work for you. A good work can indeed be done, but will need the help of all of you to do it.

Please, each of you, write me a letter, giving me in full the names and ddresses of two clergymen and one layman whom you know and feel ought be in the R.W.F. And in this letter give me a sketch of the activities and ilities of each. For my part, I will undertake to send to each person so ominated an invitation to join this Fellowship.

Thanks for your help.

Yours in Faith,
Rev. Alex B. Hanson
P. O. Box 12
Murphy, North Carolina

—oOo—

ROGATION WEEK CUSTOM

"By long-standing custom a village Rogation Week ceremony ordered at the vicar should be held upside down at one point with his head in a ater hole."

(*Medieval England, An Aerial Survey*, by M. W. Beresford)

—oOo—

This .. is . the . way .... the church sometimes . looks . to e .... pastor .... when .... he .... goes .... into .... the .... pulpit.

New and Renewed

Rev. Robert Anderson, Jr., Box 143, Wallowa, Oregon.
Rev. Judd Blain, 718 N. 1st St., Bismark, North Dakota.
Rev. John S. Bostwick, 8325 Johnson Drive, Merrian, Kansas.
Rev. John T. Brown, Jr., Virginia Avenue, Norton, Virginia.
Miss Norma E. Bynoe, 461 West 148th Street, New York, New York.
Rev. Francis W. Carr, 1210 Third Street, Graham, Texas.
Rev. S. H. Chambers, 713 Lucas Drive, Grapevine, Texas.
Rt. Rev. W. R. Coleman, 2136 Abbott St., Kelowna, Ontario.
Rt. Rev. H. S. Dean, 360 Nicola Street, Kamloops, British Columbia
Mr. Charles Donnelly, 494 Glenbrook Road, Stamford, Connecticut.
Rev. O. C. Edwards, Jr., Box 15, Waxahachie, Texas.
Rev. Warren T. Ernest, Box 253, Henrietta, Texas.
Miss Kathleen M. Fearnley, 40 West Elm Street, Greenwich, Connecticut.
Rev. Harry W. Firth, 1302 West 7th Street, Neodesha, Kansas.
Mrs. D. Ray Frisby, 2803 Wedgewood Avenue, Wichita 4, Kansas.
Rt. Rev. Godfrey Gower, D.D., 837 W. Hastings St., Vancouver, B. C.
Mr. Harry S. Gregory, 4825 West 18 Street, Topeka, Kansas.
Miss Theola Jones, 35 Hamilton Terrace, New York, New York.
Rev. Herbert Lazenby, 36 Hassake Road, Old Greenwich, Connecticut.
Rev. T. E. Lindemann, 416 Washington, Baxter Springs, Kansas.
Mr. C. D. Lindsay, 494 Glenbrook Road, Stamford, Connecticut.
Rev. J. A. Lockhart, 901 Mission Avenue, Athens, Texas.
Rev. George E. Luck, Box 25, Kaufman, Texas.
Rev. A. F. MacCammond, Box 246, Buchanan, Virginia.
Miss Sylvia McMurdoch, 281 Park Ave. South, New York 10, N. Y.
Rev. J. Dean Maurer, Box 288, Commerce, Texas.
Rt. Rev. E. G. Munn, 208 4th Ave. West, Prince Rupert, B. C.
Capt. Raymond E. Oehley, Rd. 2, SweetRoad, Glens Falls, New York.
Rev. William H. Paul, Box 277, Meridian, Texas.
Miss Julia R. Piggin, 319 W. 77 Street, New York 14, New York.
Ven. B. C. Reardon, Box 2068, Roanoke, Virginia.
Rev. Thomas E. Regnary, 322 S. Washington, Iola, Kansas.
Rev. Jesse M. Renew, 221 W. 6th Street, Bonham, Texas.
Rev. Keith L. Riggs, 1323 Merritt, Mt. Pleasant, Texas.
Mr. John T. Rohde, Jr., Edwardsville, Texas.
Rev. Wilson Rowland, 911 Elm Street, Breckenridge, Texas.
Rev. E. C. Rutland, 400 E. Maple Street, Independence, Kansas.
Rev. Burs K. Seeley, Rt. 1, Shelbyville, Michigan.
Mr. Robert E. Sharp, 8407 Beverly Drive, Overland Park, Kansas.
Rev. Richard U. Smith, 28 Havemeyer Place, Greenwich, Conn.
Miss Phyllis Steele, Close Round, Round Hill, Greenwich, Conn.
Mr. W. H. S. Stevens, 312 Queen Street, Alexandria, Virginia.
Mrs. W. H. S. Stevens, 312 Queen Street, Alexandria, Virginia.
Rev. H. S. Strickland, Box 301, Bonner Springs, Kansas.

fr. Charles Thorne, 134 Pearsall Drive, Mt. Vernon, New York.
frs. Helen R. Thorne, 134 Pearsall Drive, Mt. Vernon, New York.
ev. Max D. Tracy, 215 N. Spruce Street, Sedan, Texas.
fr. Warren M. Vaughn, 7908 Maple St., Overland Park, Kansas.
ev. Lester V. Wiley, 1010 6th Street, Clay Center, Kansas.
ev. George Woodgates, 28 Havemeyer Place, Greenwich, Conn.

Changing the Range

ery Rev. W. Ralph Woods, 310 N. Pleasant Hillsboro, Texas.
ev. W. Ross Baley, 24 Vermont Court, West Asheville, North Carolina.
ev. John E. Burke, St. Paul's River, Quebec.
ev. Alan B. Cheales, 615 Vermillion St., Hastings, Minnesota.
ev. and Mrs. S. H. Coombs, Erin, Ontario.
ev. Canon William C. Dunn, Box 209, Cookshire, Quebec.
ev. William M. Hogshead, Jr., Box 293, Ben Lomond, California.
frs. G. C. Huffnagle, Box 215, Ridgeway, Colorado.
ev. Harry H. Jones, 281 Park Avenue South, New York 10, N. Y.
r. Gordon McNaughton, Box 36, Berwyn, Alberta.
ev. Allen D. Meakin, Box 137, Colinton, Alberta.
r. and Mrs. Hugh Mease, 402 McKay Avenue, Lakeland, Florida.
ev. John P. Prest, 3131 Third Ave. Suite, Scandia House, Regina, Sask.
ev. K. A. Robinson, Huntsville, Ontario.
ev. E. T. Spencer, R. R. 3, Woodstock, New Brunswick.
ev. P. Raymond Stote, Huntondon, Quebec.

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In our next issue we hope to feature articles on major issues which will should come before General Convention. We invite you to write an ticle on any such issue, and send it to us as soon as you can—certainly fore June 15. We hope to publish a wide range of opinion.

For the November issue we welcome articles on the anticipated advances the Convention, or on Manpower; Vocations, Placements, Stipends. Deadne, October 1.

The Methodist Rural Fellowship was able to obtain from its quadrennial tional conference last year many of its major proposals, including the eation of town and country commissions, and larger use of lay readers. e ought to be able to get similar results.

A study by Dr. Glen Sanford, Methodist edition of Rev. Clifford Samuel-n, shows the smaller the church, the more ministers come from it, the tio decreases as churches grow too large. 1 of 250 in a church under 50 called, but 1 of 1,000 in a church of over 2,500.

—oOo—

Dr. Harold Kaufman of Mississippi State University, whose address at the t Town and Country Convocation we carried in an earlier issue, has just en named president of the Rural Sociological Society.

RETIRING DISPOSITIONS

HENRY DAVIS

Old Dr. Winter guessed it was time for winter to end. So he told th congregation, who were glad to have him retire. Scarcity of clergy ha kept him, but this signalized retirement for him, and for many of his neigh bor ministers. Dr. Winter was a Northern man and he had fitted into thi church because of that. Michigan lumber barons had come hither in th nineties and exploited the virgin timber to a pretty tune. The baron's de scendants had descended in quantity and the revenues of the church followe suit. Due to his aversion to ecclesiastical politics, Dr. Winter had only re cently received his doctorate, which he had deserved for years. His scholarl sermons delighted the intelligent, but were unintelligible to most. Less tha fifty came to the gray cathedral to hear his scientific modernism. Whimsica humor and punning in Greek belonged to a distant age. Relieved when h resigned, the people promptly called a young go-getter whose sermons woul not be literary.

At the same time, Dr. Carr retired in the neighboring city of Rosamon For thirty years he had fought a losing battle for liberalism in a town c decadent aristocrats. Negroes, Jews and Catholic loved him for his co spicuous opposition to the Ku Klux, but this did not set well with his de cons. He preached independently and determinedly to two score listener and an endowment kept him in salary. His Christianity was not relishe and on his retirement they quickly picked up a golfing go-getter and budg balancer.

Fifteen of the several hundred members at Tornado attended the ol church, now in the redlight district, to see old Brother Carter. They coul not hear him and he could barely see with magnifying glasses. On his old family pride kept him through the sermon, while as he drawle through the words, pausing for breath, the old ladies wondered if he wou live through the benediction. The feeble old man intended to die in ha ness, but he was finally forced to retire. A Christian moved in.

For years the congregation at New Zion had tried all ways to make the pastor retire. But he had the best paying church in the state and he he the fort. When he got too old to preach regularly, he hired an assistant a hundred a month to do the visiting, and most of the preaching. He w deaf to all suggestions and votes that he retire. He was a big shot and knew it. Finally the congregation decided to appease Jesse James. Th gave him six thousand dollars in cash, and the same retirement salary was getting for alleged activity, if he would become emeritus. It cost the double, but it was worth it. And after having had no preaching for thi years, they called a man who could talk on something beside his own sala

Retiring appealed to the old man at Forest Hills. He was not well, a he had been staying in the church for the retirement allowance. His fe less and honest fighting had caused him to move regularly. He had gott through the war as a pacifist but with serious criticism, even though he h

ost two sons in the Merchant Marine. His liberal views had been echoed y few listeners. He had invested his later years in the church: was it orth it? He was snappily replaced by a cocktail balancer and social climber. And the old bishop retired. He had told them he was married to his ork for life, but they got an ecclesiastical separation. He had grown in- apable of anything but managing his own thousands, of which he took ex- ellent care. He never failed to clip a coupon, if he did forget his Sunday ppointments. His moral character had never been too good, but he was oo old to be bothered any longer. There was no way out of retiring. The inistry had been profitable for his family. And he named his successor, man after his own heartlessness. The sacrament of the holy cash would ontinue to be the center of the church. So mote it be.

Musings With Other Communions

Joe Ryan

T has been difficult for me to understand why an organization like the National Catholic Rural Life Conference has a perpetual problem on embership. Certainly, the Conference has much to offer its members. And ith the existence of the family-sized farm threatened, it seems to me that atholic farmers need all the help they can get. While the chief concern f the Conference is the salvation and sanctification of rural people, it also ives serious consideration to their social and economic problems. The eason is that the material conditions of men's lives can profoundly affect ie spiritual. Why, then, are so few Catholic farmers on the membership olls of NCRLC ?

At national headquarters, here in Des Moines, the question asked more nan any other is: What can we do to increase our membership ? The Con- erence, by its very nature, cannot very well enter into a high pressure embership campaign such as, for example, the several farm organizations o. It must depend on the work done by its field force, which is limited; n the efforts of its rural life directors and on the cooperation of its present embership. There's one easy solution to this problem — a solution that's ot the least bit complicated. If every member would get just one new ember, the entire problem would disappear.

Certainly that isn't asking too much. You must have a friend or a relative ho would benefit from membership, just as you are. So let's have an iformal, low-pressure membership campaign, starting RIGHT NOW. on't limit yourself to one new member. But be sure to get at least ONE. you don't have application forms, you can get them from your rural fe director . . . or just print the new member's name and address on a ip of paper and mail it to him or to us with the membership fee. I can ink of no better way to invest $5 than by using it to obtain a membership the Conference. So, say a prayer to St. Isidore for help and get at least ie new member soon.

Catholic Rural Life

Minority Report

Television and the Ten Commandments

TELEVISION is undoubtedly bad; sometimes it doesn't even leave yo time to read the comics; or, as Reinhold Niebuhr has written, televisio may be more dangerous for civilization than a hydrogen bomb. Althoug there is nothing wrong with inventions, only with what the human rac does with them, think how much better off the human race would be morall and intellectually if the motion picture had never been invented. Lookin at tv may persuade you that the Devil is still the prince of the power o the air.

People pay to look at tv when they should be paid to look at it; an although they support tv by buying from its advertisers, they have no cor trol over what they see; a program like the Firestone Hour may be droppe without notice on the rating of a few thousand Manhattanites. Reading passe, study is dispensable, and pastoral visiting liquidated by the famil altar of the tv set. Things are in the saddle and ride us, life becomes merel the outward and visible. Misled, swindled and gorged with crime and pe sistent propaganda to see us what we do not need, we become slaves to powerful narcotic. A life centered around a tv screen is not adult, scarcel human.

Thomas Jefferson wrote that he felt sorry for people who never kne what went on because they read newspapers, and Kierkegaard wondere how one would be a Christian and read a daily newspaper; what coul they say of tv? The world of the tv worshipper is described in Phillippi translation of Ephesians 4: 18: "For they live blindfolded in a world illusion, and are cut off from the life of God through ignorance an insensitivity."

The 10th Commandment forbids coveting. Rare is the hour when tv do not urge you to covet what someone else has. Even little children learn covet from it, and the elimination of covetousness would remove muc current programming. Jesus insisted that life does not consist in what yo possess; tv insists it does.

The 9th Commandment forbids bearing false witness. How much advertising is true? How much of its news is not truthful? How much it is propaganda and prejudice and phoniness? The exposure of the $64,00 racket opened the eyes of a few, but those hired hands were trifling swin lers compared to some advertisers and some newscasts. You are never allo ed to know the truth about our colossal foreign failures, about our domest depressions, about our white collar criminals and alcoholic thieves in powe You are sold poison to eat, smoke, and drink. TV has faked pictures national conventions, covered up bribery and corruption, refused to expo stealing by the billion at the lies which have been spoofed to us. The o party tv results in Castro and Congo and Russian missle superiority comi as tremendous surprises. The major falsehood that only youth can kno love and that greed is all age can have is hourly spread. It is almost i possible to get the truth on any matter to the American people when th

e too busy with tv to ever hear or read the truth that may break through
other media.

The 8th Commandment forbids stealing, but your pocket is picked while
ur attention is diverted, and the announcer uses a more serious tone to
ll soap than to tell of world tragedies. Jesus said that evil thoughts
olate the 7th Commandment; how can you look one day at tv and not
n? You are constantly exposed to indencency, immorality, debasing ads,
ploitation of women, adulterous actors, stupid and vulgar people doing
upid and vulgar things. The average viewer sees 100 murders a week,
d the 6th Commandment is ignored as criminals are taught how to kill,
e feebleminded incited to copy what they see, and children accustomed
sadistic viciousness, cruelty, brutality, the solution of all problems by
olence. Before baby is three he can say homicide, as the mother boasted.
ow stupid can we get ?

Respect for parents is not promoted by snob appeal for youth, ridicule
intelligence, hatred of thinking, and a moronic world of imbecility.
ere goes the 4th Commandment, while in every tv home the Sabbath is
pt unholy, even in communities which have some protections for the
blic against exploitations of the day of rest. Tv gives a few moments
diluted Manhattan religiosity and gives the devil the rest of the day.
competes with church services and leaves its addicts little time for
rship, Bible study, serious reading, friendly visiting, caring for the needy,
thinking in silence. And the 3d Commandment fares no better with the
l language and the political hypocrisy by which religion becomes a
apon to win votes.

God did not write the Ten Commandments to fill up His spare time. The
Commandment is plain, and orthodox Jews and Moslems have never
sunderstood it. This commandment freed the Jews from the idols of the
ier nations; they had a Book to be lived, not an idol to be looked at; they
d a faith in mind and heart, not in outward sight. Stained glass windows
d religious pictures have distorted the gospel. Picture learning is a mark
the primitive, the savage, the feebleminded, the infantile. One word is
rth a thousand pictures; for words like mother, home and church can
ivey a different idea to each, while a picture can only show one mother,
e home, one church. Dull and lazy minds rely on pictures to keep from
nking. Civilization consists in thinking in the abstract instead of in pic-
es. Jesus applied to the mind, and His followers must follow Him. Some-
e has noted that Jesus could never have been seen on tv, as an obscure
llilean from a town of no repute, unrecommended by the church leader-
p, representing no major group with budget support, unaided by his
nily, critical of his country, and sure to be crucified.

The 1st Commandment forbids any idol in place of God. Millions pay for
ir tv set more than they give to God, and pay more for its upkeep than
y give any church. Millions, who rarely give God an hour, worship in
nce most of their free time at the altar of their idol. This is the centre
heir life. "Thou shalt have no other gods before Me," still demands the
d God

Give Heed to Reading

FARMER MOVEMENTS IN THE SOUTH 1865-1933. Theodore Saloute University of California Press, Berkeley, 1960. Pp. ix, 354. $6.50.

Anyone wishing to understand the agricultural programs and polici of the past 30 years needs to persue this volume. It will surprise some discover that most of the programs to improve agricultural prices and co ditions began in the South and were carried into national consciousne from the Populists to Truman by Southern leaders in government. Fro the Southern Farmers Alliance came the Populist protests, most of whi became law; from it also came restriction of trusts which penalized t farmer, aid for rural education, for farm land banks, for rural long-ter credit, for county extension work. Dr. Saloutos gives the Wilson admin tration credit for initiating these reforms and giving agriculture its first f opportunity since Polk's time. The failure to give equal extension services noted, along with the predisposition of the planter to favor the Negro could control over the white tenant whom he could not. The author chic historians who have stressed the demagogic appeals of some politicians the South, but not the agrarian achievements of others. He notes that t charges of prejudice which recent urban critics have thrown at farm mov ments are just as applicable to urban movements; prejudice has rarely h its headquarters on the farm. The farmers were ahead of the times; it to two generations for the nation to catch up with them. Hymn-writer Wa ington Gladden felt the farmers brought economic concerns to the light.

Interesting information in the book includes such items as the Mississi 1921 address on "The Cowless, Sowless, Henless Farm"; the fact that h the Negroes who joined the Union army died, the highest casualty rate that war, due largely to their commanders; and that the first success credit union on this continent was started in Quebec. "But the worki conditions in Canada were so different from those here; in Quebec French Catholic population was closely supported in its economic needs the priests; whereas in the United States the clergymen refused to take stand on controversial economic topics for fear of offending some fact in the church community."

GOD OUR CONTEMPORARY. J. B. Phillipps. Macmillan, 1960. 137. $2.50.

The translator in whose deep debt we all are for the most contempor wording of the New Testament here reminds us of the Present God. urges use of radio, television and press to appeal to the non-Christians tremendous majority in Britain in which 9 of 10 have swallowed a shall pseudo-scientific secularism. The BBC refused to allow a broadcast on "T Failure of Science" lest it disturb the worship of Scoence by cretins closed mentalities. We are so bewitched by science as to waste time con ering invading other planets when we have made such a mess of this c Substitute deities include the millionaire, the moron actress, the illiter athlete. The Christian faith offers challenges to give ourselves in the s ice of our fellow men. If any will do the will of God, the doctrine come to him.

ICTORIAL HISTORY OF PHILOSOPHY. Dakobert Runes, Philosophi-al Library, New York, 1959. Pp. 426. $15.00.

This is probably the handsomest volume that has ever come to this re-iewer. The author interprets the term philosopher so widely that even than Allen and Abraham Lincoln become philosophers. The volume is a ictorial dictionary of philosophers. Never have we seen so many pictures a book on philosophy. The author does well describing most of his char-cters, but is ill at ease with most Christians, especially Kierkegaard, whom e appears to have never read. This is mild syncretist propaganda, with ood intentions.

OLITICS AND GRASS. Phillip O. Foss. University of Washington Press, eattle, 1960. Pp. 236. $4.50.

"Wrong side up": so the Plains Indian shook his head as he watched a omesteader ploughing up the sod. Politics are grass are still wrongside p, if you read this book. "Decentralization does not necessarily imply emocratization. Bringing government closer and down to the people does ot necessarily mean a more democratic government; do we simply bring to the local power-holders and thus aid in buttressing a caste system by iscouraging vertical mobility in society? Local officers are more susceptible to local pressures, be less sophisticated, less objective, less well placed resist flattery, deference, assistance, and social favors. Ranchers generally aid a token tribute of fifteen cents per grazing animal and operated as ney pleased. Class lines may be more clearly drawn in an old rural society, nd after a lifetime of 'staying in their place' complaints tend to be expressed as vague and general, and a tendency of 'what's the use—the big utfits have got everything sewed up and there's nothing we can do about .'" The reader will learn that McCarran, one of the most evil of senators, so persecuted honest officials who would not give grazing permits to his iends.

ARTH'S REMOTEST BOUNDS. J. C. Pollock. MacMlilan, New York, 061. Pp. 314. $5.95.

Here is the most vital missionary message in years. A 45,000 mile trip over a year yields a clearer understanding of the witness to the grace God in a rapidly changing world. The author is a devoted Anglican, ut also an unlimited churchman. "I feel that any still opposed to union nnot have visited India and seen the absurdity of keeping the East permanently in the divisions of the West. One bishop of the Church of South ndia was born an Anglican because his greatgrandfather went to bed a utheran one night and woke up the next morning an Anglican because e missions had changed boundaries. As another Anglican said: 'In these nds you cannot afford to hate your brother. "Some remain Anglican because of social snobbery. Some of the clergy have that tendency to assume at non-Anglicans receive gifts of the spirit only accidentally, as sent to e wrong address. The price of a strongly sacramental emphasis is often laity which leaves the initiative to the clergy. Many of my friends are not nglicans; I owe much to inspiration from non-Anglican sources, and anyne who after travelling the mission field continues to assume that Anglicanm has a monopoly of the things of God must have a small mind indeed." Readers will learn that Algipayan influence in the Philippines is very

restricted, that some Brahman's think Christmas is "the big day when ever the best Christians get drunk, that businessmen and their wives let our sid down by endless drinking, smoking, card-playing and gossip." "Most Ameri can missionaries become anti-Dutch." The impression that you have to b rich to be a Christian came from the luxury in which some missionaries t Japan lived, and the occupation and Korean War identified Christianit with America. The whole Japanese way of life is contrary to the way o Christ, the individual is of no importance. "The only thing we can do with the Japanese is to love them." A Japanese bishop noted: "Non-episcopa Christians have better prayer lives, ours depend too much on corporat prayer, and that is not the first thing." The Lord has some strange sheep.

Gospel recordings now are heard in 2,000 languages. "30 mothers hol 30 babies with 30 fathers standing behind, and 30 grandmothers wait t take the babies while parents submit to long exhortations." In Sarawak drinking and smoking were connected with adultery. "If a man offered woman tobacco, and she took it, this was the giving and accepting of a invitation to adultery." Therefore the Christians there refuse to drink smoke or even grow tobacco. Among the missionary Muruts of Sarawak "You hear about nothing but God all day long."

POETRY AND RURAL LIFE. Benson Y. Landis. National Council o Churches, pp. 76.

This is a good sample of what is wrong with the rural church. It provincial, knowing the West only as an extension of New England and th South as a place of slavery. So partisan that it considers Democrats "people in Washington," it does not realize that a rural means of tran portation was called a democrat because it was a word rural people like Sentimental and superficial, prosaic enough to take Riley's verses as poet and pedestrian enough to genuflect to Longfellow, its sketches of autho would not pass a sophomore literature test, and its selections are almo uniformly platitudinous and trite. The anti-intellectual bias is shown in th unwillingness to listen to great voices and the avowed contempt for mode verse. The anarchism of Thoreau and the antisocial cantankerousness Frost are highly commended. The slur on the discipline problems of rur teachers is no help to rural education. The "Snowbound" which absorbe several generations in school is ignored. The profoundly interesting ar important Lincoln becomes only a midwestern deity who is mentioned mo than Jesus, along with the legend of Theodore Roosevelt, whom a writer the American Historical Review wrote recently has been put among th forgotten with Arthur and Fillmore. The author seems unaware that Brya used "The Man with a Hoe" and brought it to millions. Faith in Chri is under 19th century liberalism.

Where are the etchings of Emily Dickinson, with a realistic New Englan and why the omission of James Russell Lowell? Why are no Negro poe included, and no Southerners? Where are Masters' unforgettable rural re ism of Spoon River? Where is Sidney Lanier's profound "Marshes Glynn" with its reminder of

> The catholic man who has mightily won
> God out of knowledge and good out of infinite pain
> And sight out of darkness and purity out of a stain.

There are good verses in the book and we quote two:

I am unjust, but I can strive for justice.
My life's unkind, but I can vote for kindness.
I, the unloving, say life should be lovely.
I, that am blind, cry out against my blindness.
(Lindsay)

Not to these altars of a day,
At party's call, my gift I bring:
But on thy olden shrine I lay
A freeman's dearest offering.
The voiceless utterance of his will—
His pledge of freedom and to truth,
That manhood's heart remember still
The homage of his generous youth.
(Whittier)

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ONE MINUTE INSTRUCTIONS

One Minute Instructions on the Church Year by Rev. Fred Resch, RWF ember and rector of St. Andrew's, Nogales, Arizona, was an answer to a mand for more religious instruction on the adult level. Copies are 50c ch (up to ten), with reduced rates for larger quantities. The supply is pidly diminishing and the offer will be withdrawn when the present sup- y is exhausted.

GAMBLING

If you want a realistic (not pietistic) study of the influence of gambling n our national life, and its dangers to all of our society, get a reprint of *ambling* from the *Nation,* 333 6th Avenue, New York 14, New York. ou will never regret the investment of this 50c. It will open your eyes you have naive ideas about gambling. (This is a testimonial, not an lvertisement.)

* * *

OLITICS FOR CHRISTIANS. William Muehl. Associated Press., pp. 0, $3.00.

This will explain a phenomenon of American politics that many people ve found difficult to understand: the relative coolness of both major par- es toward support of an active kind of labor unions, volunteer committees, d similar forces. Many Republican and Democratic leaders spent as much ne trying to short-circuit their volunteers as they did working for their rties. So vigorous is the opposition of some politicians to anything that ems to threaten their hold on the party machine that it is not unheard of r the regulars to "throw" an election, deliberately sabotaging their own ndidates in order to destroy some feared element within their own ranks.

The staunchest ally of rule by graft and intimidation is the pollyanna timism that blinds itself to the need for such mechanisms of check and lance.

Conferences

The Second Southern Town and Country Conference will be held at Vall Crucis, North Carolina, August 8-11. Christian Education in the Town an Country Church and Church Music will be featured subjects on the pro gram, which will be directed by Rev. John M. Flanigen, Jr., of Kinstre South Carolina. *Crossroads* carried a full story of the 1960 conferenc

May 15-16 a Town and Country Conference will be held at North Caro lina State College at Raleigh. Others scheduled include Rutgers Universit New Brunswick, N. J., June 12-14; A&T College, Greensboro, N. C., Jun 13-16; Texas A&M College, College Station, Texas, June 19-21; Corne University, Ithaca, N. Y., June 26-July 1; Virginian Polytechnic Institut Blacksburg, Va., July 3-7; University of Tennessee, Knoxville, Tenn., Jul 10-14; Pennsylvania State University, University Park, Pa., July 13-1 Michigan State University, East Lansing, Michigan, July 17-28.

Epistles to the Editor

"I was impressed by Senator Proxmire's "Farm Policy" in the Februa *Crossroads*. We would like to publish this in the *Lutheran*. May we ha your permission ?"

G. Elson Ruff, Editor, *The Luther*
Philadelphia, Pa.

"All of us who are working on the annual meeting of the Churchwome of Tennessee are grateful to you for giving us this opportunity to appreci this good magazine. All of the issues have already been pored over, an we are looking forward to introducing it to a wider and appreciati audience in April at the meeting. Thank you so very much for your extre helpfulness, and for the materials.

Mrs. G. Edward Friar,
Knoxville, Tenn.

"Thank you very much for your thoughtfulness in sending *Crossroa* to me."

Orville Freeman,
Secretary of Agriculture,
Washington, D.C.

—oOo—

Rev. Alfred Bellis rector at Innisfail, Alberta

Rev. C. R. Elliott is rector at Lanz, Nova Scotia, and a frequent contribut to religious and secular journals.

Rev. Wesley Frensdorff is vicar of the North Cascade Mission in the dioce of Olympia and director of the North Pacific Training Institute.

Rev. Alexander B. Hanson is rector of Murphy, North Carolina, and charge of adjacent missions, and has been a leader in Town and Count work for years. He is now Vice President of the Rural Workers Fello ship.

Rev. Walter W. McNeil Jr. is archdeacon of Olympia.

The Music of the Gospel

JESUS, THOU JOY OF LOVING HEARTS

"Thou has made us for Thy self and our hearts are restless until they nd their rest in Thee." The author of Ecclesiastes noted that "He hath set ernity in our heart." The age-old yearning for the Eternal is echoed in is hymn as in Augustine and Koheleth. This hymn is a reassurance to outh tossed by the tempests of time but also filled with "tides on a crescent a beach." Our restlessness truly followed will lead to Him who says in lver tones. "Come unto Me, and I will give you rest."

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee fast.

O MASTER, LET ME WALK WITH THEE

The pastor of the First Congregational church of Columbus, Ohio, was scouraged at the indifference and hostility to his proclamation of social ith. Many recognized in the words of Washington Gladden their own pes and dreams. From the strains and frets of care come the desire to waken the inert and to guide the wandering. Work goes through trust the light that shines toward the perfect day.

In hope that sends a shining way
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

ONCE TO EVERY MAN AND NATION

Thousands of voices of student volunteers rang out with the triumphant nfidence of great words and music before William Temple spoke. But in y place and at any time the words from James Russell Lowell's poem "The esent Crisis," although over a century old, are a contemporary challenge. r many of us, this is our favorite hymn of inspiration. It can summarize d symbolize a whole ministry.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong.
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

THE RURAL WORKERS FELLOWSHIP OF THE EPISCOPAL CHURCH

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—oOo—

MEMBERSHIP OFFICE

281 Fourth Avenue, New York 10, N. Y.

EDITORIAL OFFICE

224 Stanley Street, Booneville, Mississippi.

The annual dues of the Rural Workers' Fellowship are $3.00 per ye All members will receive CROSS ROADS, and such material as a ne letter, the Prayer Cycle and special bulletins, which the Board of Direct may choose to publish and mail.